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VOL. 3.

"THOU SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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MISCELLANEOUS.

The following extract from an article on the *Christian Name and Charity*, is taken from a series of letters addressed to Dr. Miller by Mr. Sparks, the present able editor of the N. A. Review. Dr. M. in preferring certain serious charges against Unitarians, attempted to apologize for his readiness to thrust them out of christian fellowship by contending, that as *Gospel love and charity* were according to his definition strictly synonymous, charity did not require that any indulgence should be extended to a man on account of his supposed errors. In short, that love for the erroneous, might induce the good man to persecute him for his opinions—deny him all right to the christian name, and turn him loose upon the world as unworthy the religious confidence or fellowship of the disciples of Christ. Mr. Sparks, as will be perceived, resists such an attempt to banish charity from the habitations of Christians, and shews Dr. M. his error in terms, which, if they did not convince him, we believe must convince our readers, that his position was illegitimate and unwarrantable.

"What more can you do to injure a person, whose faith you do not approve, than to charge people to beware of his discourse and his society, to take care how they read his books, charging him with heresy, declaring his morals to be infected by his principles, and pronouncing him unworthy of the christian name? In such a case you evi-

dently make opinion a crime, and may thus fix a reproach upon the fairest character, and scatter the seeds of malevolence in the religious affections of the unwary and the uninformed. Such insinuations and charges are worse than open slander, and publick defamation, because they go abroad under the protecting garb of religion, and plead a zeal for God, even amidst their greatest enormities. They are fraught with mischief in every quarter. They testify the ill temper of the person by whom they are dispersed ; they wantonly impugn the character of the virtuous and sincere ; they deceive and corrupt the minds of the unsuspecting, and encourage the illiberal in their bitterness and unchristian revilings.

"That the advocates for the kind of christian charity, which shows itself in effects like these, have always considered opinion a crime, has been thoroughly proved by the conduct of churches. Why else have they so often brought down the terrors of excommunication upon some of their members, whose lives were irreproachable, but whose spirit of inquiry, and honest avowal of their sentiments have excited the suspicion, that they were penetrating too deeply into the dark subtleties, and secret corners of some of the received dogmas ? Why the anathemas, which different churches have heaped with exhaustless bounty on others ? In the midst of these imaginary works of sanctity and *love*, where is that *charity*, which "suffreth long and is kind, which doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but beareth all things, and endureth all things." She has fled to her native skies, or is hidden in the depths of the earth ; she is any where rather than in the bosom of her pretended votaries, inflaming their mistaken zeal, and approving their unholy purposes.

"Without this charity, there can be no unity of consent, feeling, or action, either among christian sects or individuals. Differences exist in matters of *opinion* and not of *action*. No sect, I believe, has ever made any peculiar or extraordinary acts of holiness the characteristics of its party. Hence, upon your scheme of loving the person, but "reprobating his principles," every sect must reprobate every other, for as sects they differ only in regard to "principles." This remark is not theoretical. It is verified by the example of every one, who betrays a fondness for denouncing any sect. The Rev. Dr. Brett, an Episcopalian, in a laboured discourse to establish your favourite

notion of exclusive charity, thinks it a great hardship indeed, that he may not be permitted, in what he conceives to be the true spirit of christian moderation, to condemn Socinians and Quakers, and "those who refuse baptism to infants," and also to call such persons schismatics, as take it upon them to "renounce episcopal government, and contemn the orders and services of our church, setting up for themselves teachers according to their own fancies, and separating themselves from our communion, as the Presbyterians and Independents." And I suppose you would think it an equal hardship, if you were denied the liberty of reporting upon Episcopilians thus charitably inclined, and clearing yourself from the imputation of schism, and maintaining that *their* church is no true church, but a defective branch of a corrupt stock, "setting up for itself teachers according to its own fancies," and sadly deforming the primitive faith and discipline. This you would no doubt call moderation and charity, and yet would only be following the example of Dr. Brett, and every other impugner of a faith, which differs from his own.

Trace this species of charity through its windings. To what does it come at last ? It terminates in disaffections, divisions, wranglings, and all the desolating effects of the unholy passions. Let the application be more particular. No two men think alike. Opinions are as various as the objects of thought. The whole christian world is made up of persons, whose opinions are tinged with every shade, from the brilliant light of truth to the blackest darkness of error. What individual of the whole number can have the good fortune to be favored with your charity ? In accordance with your notion, the exercise of this virtue must be restricted to him alone, whose opinions are like your own. But where shall this person be found ? At a certain point your charity will begin, but where is this point ? In how many things must there be an agreement, and what are these things ? Till this be fairly established, the conclusion of the whole matter is, you can have no charity for any man but yourself. This scheme implies an unavailing attempt to force nature. When you can make all the trees of the forest shoot forth leaves of the same texture, shape, and colour ; when every blossom and every spire of grass shall exactly resemble every other ; when every man's features, form and dimensions shall be alike ; and all minds shall have the same degree of wisdom, intelligence and strength, then the fond dream

of producing uniformity of opinion will be realized, and then, and not before, some straggling beams of your charity may go abroad, to look for other objects than yourself to act upon.

Universal experience has also taught lessons, which it is impossible for us to forget. Persecutions, proscriptions, wars, murders have been the bitter and detestable fruits of the insane zeal, which the spirit of uncharitableness, not as exercised towards the practices, but the opinions of men, has kindled and nourished in the breast of the ignorant, the bigotted, the ambitious, the hypocritical, in every age of the christian church. Men have sanctified the most infamous purposes, by cloaking their crimes under the pretence of suppressing heresy, and protecting the faith. There is not a deeper blot in human nature, nor a more glaring outrage upon reason, nor a stronger verification of the maxim, *humanum est errare et insanire*, than the treatment, which christians have offered to one another, simply because they could not agree in opinion. By their cruelties, they have done as much as the power of man could do to exterminate one half of the world, and make hypocrites of the other. Do you suppose the number of heretics in France, and of Jews in Spain and Portugal, was diminished by the barbarous laws made against them, and by the bloody orgies of the inquisition? No. Hypocrites were multiplied, every wicked passion was fanned into a flame, and the pray-ers of the sufferers ascended to heaven mingled with imprecations of vengeance on their relentless persecutors.

All this was done, let it be remembered, without sacrificing a particle of that love, which you describe as the essence of charity. Nay, so far from it, that a love for the souls of men was frequently made the primary cause of the vilest persecutions. This was love without charity, and these were its genuine fruits. The topic of persecution is too trite to need enlargement. It is enough for you to cast upon it a single glance, and then recollect, that the principle which you would establish, and under which you would shelter your charges of heresy and immorality against Unitarians, is the same, which has ministered to the rage of fanaticism, the cupidity of avarice, the lust of unprincipled ambition, and the tortures of cruelty.

These hints are not introduced with the supposition, that such abuses are any longer to be apprehended, but only to show what have actually been the consequences where your principle has operated to its fullest extent. Opinions, and not actions, have invariably been the food of the consuming fire of persecution. A proper charity for such opinions, would have extinguished the devouring flame, spared the lives of the innocent, and raised the white banner of peace, instead of the bloody flag of death and desolation. The principle will for ever remain

the same, and be equally opposed to the pure spirit of christianity. It may stop short of actual persecution, not for the want of a latent disposition, but of power, and the approbation of public sentiment.

The days of persecution with fire and sword, it is to be hoped, and perhaps believed, have run their course. They have settled into the abyss of time, and will never again be drawn out to darken and disgrace the history of human nature. The hideous spirit of those days, whose poisonous breath infected all that was pure in the human heart, and blasted all that was fair and lovely in the christian scheme, is powerless, subdued by the majesty of truth, and the rising strength of unperverted reason. Heaven has smiled on the land, and the chimeras, which so long brooded in the imagination, and settled upon the soul, have gradually dissolved and disappeared. If some traces of them still remain, they are like the inscriptions on the mouldering monuments of antiquity, loosing something of their distinctness and form with the return of every sun. The finger of time will at length erase them, and leave a fair surface, on which shall be written, in characters that can never be defaced, the motto of all succeeding ages—*truth and christian charity.*"

Ch. Intelligencer.

CONDUCT OF A CATHOLIC PRIEST.

A late Bordeaux paper relates the following singular occurrence in the neighborhood of that city.—An old woman who had formerly kept a hotel, avowed to her confessor that she had amassed a large sum of money which she kept in her house. Soon after this confession, made at the tribunal of penitence, she permitted an old postillion who had formerly lived with her to sleep in her house. About 11 o'clock at night some one knocked loudly at her door, and asked in a pitiful voice to be admitted to her hospitality for the night. Believing herself safe by having the postillion in the house, the woman opened the door, when in rushed a man hidden by a mask and armed with pistols, who said, "deliver me your money, or I will instantly kill you!" The poor woman at first was almost frightened to death, but gaining a little courage, conducted the robber into the chamber where the postillion was sleeping; he having heard them coming in, hid himself behind the curtains. "My money is in that closet," said the woman, at the same time showing an old piece of furniture almost hidden by a pile of linen. The robber, laying his pistols on the table, prepared to take possession of her riches; but the postillion, who had observed his movements with great sang froid, took one of the pistols and shot him dead on the spot. On taking off the mask, the robber was discovered to be no other than the confessor to whom the good woman had told her secret! The postillion immediately proceeded

to the Mayor's and gave himself up until the affair can be investigated. We wait for further particulars, says the paper, before we name the confessor, and the place where this terrible drama was acted.

EXTRACT.

"Nay, so blind is *opinion-zeal*, that some good Christian Pastors will not scruple to tell you, they could find no joy in their own state, no strength or comfort in their labors of love towards their flocks, but because they know, and are assured from St. Paul, that God never had, nor ever will have *mercy on all men*: but that an unknown multitude of them, are, through all ages of the world, inevitably decreed by God to an eternal fire, and damnation of hell; and an unknown number of them to an irresistible salvation."

Wonder not then, if the *inquisition* has its pious defenders; for *Inquisition cruelty*, nay, every barbarity that must have an end, is mere *mercy*, if compared with this doctrine. And to be in love with it—to draw sweet comfort from it, and wish it God-speed, is a love that absolutely forbids the loving (of) our neighbour as ourselves, and makes the wish that all men might be saved no less than a rebellion against God.

It is a love with which the cursed hater of all men, would willingly unite, and take comfort; for could he know from St. Paul, that millions and millions of mankind are created and doomed to be his eternal slaves, he might be as content with this doctrine, as some good preachers are; and cease going about as a roaring lion, seeking whom he may devour, as knowing that his kingdom was so sufficiently provided for, without any labour of his own.

Oh, the sweetness of *God's election*, cries out the ravished Preacher!—Oh, the sweetness of *God's reprobation*, might the hellish-satan well say, could he believe that God had made him a *free-gift* of such myriads, and myriads of men of all nations, tongues and languages, from the beginning to the end of the world, and reserved so small a number for himself!

This is the blessed fruit of the imputation doctrine. What a complaint and condemnation is there made in scripture of those who sacrificed their sons and daughters to devils? And yet this reprobation doctrine, represents God as sacrificing myriads of his own creatures, made in his own image, to an everlasting hell. There is not an absurdity of heathenish faith and religion, but what is less shocking than this doctrine; and yet so blindly are some zealous doctors of the gospel bigotted to it, as to set it forth as the glorious manifestation of the *supreme sovereignty of God*. My friends let any old woman preach to you, rather than these doctors!"

Letters to William Law, L. 3, P. 57.

Isaac G. Crane, Esq.
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Isaac G. Crane, Esq.

HAPPINESS.

That happiness is the principal end to which all human actions are directed, is generally admitted by every reasonable and intelligent mind : and though we diurnally behold persons pursuing plans diametrically opposite to those which would tend to promote their felicity ; still it is not because they have not an ardent desire to attain it, but because they mistake the plans which they pursue for those which would lead to true enjoyment.

All seem eagerly engaged in attempting to advance their own self interest. Few do it. The case is, very few study and zealously perform their duty. The person who seeks happiness in performing those duties which are inculcated in the sacred volume, and the one who, in search of it is governed by his own inclinations, are pursuing counter courses, and will doubtless end differently. That men are seeking happiness in acquiring property, riches and worldly honour, is daily evinced. Riches surely can never give rise to felicity ; and the claims of honour are ambulatory and changeable. It is impossible for a vicious man to be a happy one. Riches are possessed by the most vile and malevolent. In short, the riches of this world seem to have been distributed among the crowd with an undistinguishing hand to show that they are of small amount in the sight of Jehovah. But in the present state of society, it is generally supposed that riches and honour can afford pleasure and happiness, therefore all are eagerly grasping them. It is frequently the case that riches are the consequence of birth alone. Sometimes they are the fruit of mere dependence and assiduity. They may be the recompence of flattery, versatility and intrigue, and so be conjoined with meanness and baseness of character. If we endeavour to investigate the causes which lead to happiness in human life we shall find that riches and worldly honour cannot afford even faint glimmerings of true felicity.

If we are elevated to offices of honour or profit of which we are not worthy, instead of affording us pleasure, they render us insignificant, and our infamy more conspicuous. And even if a man is considered worthy of the office in which he may be placed, he feels many anxieties and experiences many trials in the administration of his duty in a publick capacity. He is ever liable to opposition and envy, and to the animadversion of his opponent. From this we would infer, that the riches, the pleasures, and the honours of this world are not calculated to impart true felicity. Meanwhile, let us turn our attention to the other side of the prospect, and consider the effect, which vital *piety* and *virtuous sensibility* have on man to augment his felicity in this life. The person who possesses these invaluable treasures, enjoys a wide sphere of happiness. His powers of activity are frequently called forth

to convey satisfaction to others. Sometimes he can soothe the afflicted heart. Sometimes he can carry consolation into the house of woe. In his domestic and secular concerns the cordiality of his affections cheers him. Amongst his circle of friends, where they enjoy each other, he is as happy as the happiest. The truly pious man, whatever may be his lot in life, enjoys happiness. He meets the close of every season with all the peace and happiness which the good enjoy. In this life he passes through its various scenes with composure, receives the last favours with gratitude, and submits to the severest afflictions with patience and humility, and for his future prospects, he fondly anticipates the hour when he shall be translated to realms of beatitude, and there join the company of the blest for ever.

Milton, Dec. 20, 1826. S. C. A.
Dover Gazette.

Beauty of body is a fading flower,
That blooms and perishes in one short hour.

REAL BEAUTY.—Personal beauty is but of short duration. It is a flower that blooms in gaudy gaiety in spring ; withers at the approach of summer, and perishes to the chilling winds of winter. Like the sensitive plant, it shrinks at the rude ravages of disease, and the cold touch of the finger of age. There is not a more dangerous jewel in the casket of female charms. How many has it led to ruin ! How many have fallen victims at the shrine of self-idolatry ! Beauty, like a Syren on the American shore, charms the fancy of its possessor, as she contemplates it in the mirror, but it is a fatal charm. It is a charm which the syren will never unbind from the heart until the lovely shadow has fled, and the possessor awakes from the fanciful dream, and looks back with regret and sorrow. She then finds that the beautiful object in captivating her heart, had robbed her mind ; and that in enriching the fancy, it had impoverished the understanding.

But what is personal beauty ? It is a mere idea. Personal beauty, like colors, is only perceptible in the air, and a certain philosopher has said that beauty begins precisely where demonstration leaves off. A woman, beautiful to one man, is far from it to another ; I might say, with propriety, that every woman has her number of admirers in the world. I might say, also, that every woman is beautiful, and every woman ugly. One of the Biographers of Dr. Johnson describes his wife as a huge ugly creature, and yet Dr. Johnson loved her dearly ; and the memorials of her, which he left, prove that he thought her extremely beautiful. Therefore personal beauty is altogether ideal, and there is no set of features which can be called the standard of beauty.

Real beauty lives in the lustre of a cultivated mind. This is a personal flower which blooms through life, and flourishes in

the garden of paradise, when the other is forgotten, and has crumbled into dust. It is a charm which does not deceive. The great, the mighty, and the learned of the earth have bowed down before it. It claims a higher homage, a more exalted adoration, than the tincture of the skin. As the silver surface of the lucid lake reflects the blue arch of the skies, and the bright luminary of day, so does the polished mind of woman reflect a heaven of happiness, illuminated by the sun of science. Those enterprising Editors, who by their periodical publications, are leading the lovely ladies of Columbia into the flowery walks of the gardens of literature, deserve the richest smiles of genial beauty, and the thanks of every friend to woman and his country. The destiny of American female literature is already honourable ; I believe it will one day eclipse that of the world ; and I view with delight the rapid 'march of mind.' I congratulate the fair beauties of their progress ; I admire their personal beauty ; but can never consent that it should rob their mind.

Masonic Mirror.

An inference.—A servant had lived many years with a clergyman, and his master took occasion to say—"John you have been a long time in my service ; I dare say you will be able to preach a sermon as well as I." "O no, sir," said John, "but many an inference I have drawn from yours." "Well," said the clergyman, "I will give you a text out of Job, let me hear what you infer from it ;" "And the asses snuffed up the east wind." "Well," replied John, "the only inference I can draw from this is, that it would be a long time before they would grow fat upon it."

That doctrine which is the most *merciful* is the most *true*, because the most like God.

X.

REBUKE.—A Lyons newspaper relates the following anecdote as having happened recently in that city. An old woman, aged 77 years, who had entered into the *Chirale* (a hospital) on account of her infirmities, contrived to hazard a small sum in the lottery. Her number was lucky, and she drew 40,000 francs. Without making known her good fortune, she sent for her son, and requested him to remove her from the hospital, as she was uncomfortable there. Instead of complying, he answered her rudely, saying, "what are you to do in my family ? Stay where you are, we cannot be troubled with you." The old lady answered, "I see how it is. You wish that I should die here, but I will disappoint you, for to-morrow I will come out." She did leave the place, and to punish her unnatural and foolish son, gave the whole 40,000 francs to a young man of the city.

JULIA AND THE LOTTERY TICKET.

On Christmas evening as Julia opened the door at the rap of the penny-post, he presented her a letter, saying, smilingly, "this is for you." Not accustomed to receive such favours, she was rather embarrassed. Determined, however, to ascertain who was disposed to notice her in this manner, she hastened to her room, where she expected to read without interruption. Upon breaking the seal, she found the communication was from Frank, a generous youth of her acquaintance, covering a lottery ticket. He addressed her thus : "Dear Julia ; A few evenings since, you declared in my presence, your firm belief, that if you had a lottery ticket, you would draw a prize on Wednesday next. That you may try your luck, I enclose you one, and hope you may not be disappointed. However, read the fable of the Milk-maid." For some time she knew not whether most to admire this unexpected instance of kindness, or her very flattering prospect of emerging from comparative obscurity. She read the ticket again and again, and not without considering herself one of the most fortunate of mortals. The day had been joyous, and amidst good feelings and hilarity, the ticket crowned her happiness. She was lost in a pleasing reverie, until Mrs. W. in whose family she was an assistant, called her. The obedience was reluctant, as fortune, ease, and independence seemed to be at hand. Upon approaching her it was impossible for Julia to conceal the cause of her smiles and cheerfulness. The occasion appearing suitable for railly, Mrs. W. was not sparing, intimating how frequently young people are frustrated in their most sanguine expectations. She added, the managers and agents so conduct business ordinarily as to keep all the valuable prizes among themselves. This taunting lecture on the uncertainties of lotteries and folly of hoping to be enriched by a ticket, seemed to Julia extremely ungenerous, ill-timed, and did not in the least diminish her confidence of success. Indeed she attributed these unwelcome observations to malevolence and the envy of her prosperity.

The following night her fancy "ran riotous." The fifty thousand dollars figured largely in her computations, and were already appropriated. The generous Frank, she intended, should be amply rewarded; even her hand was to be at his acceptance. Her mother and sisters were to be elevated from poverty and neglect to affluence and respectability. She designed that an entire revolution should take place in her own appearance and pursuits. The calico and bombazet must give place to crepes and silks, and the house of another be exchanged for a superb mansion of her own. No longer was she to obey commands, but to give them. The colour of the carriage and horses with which she was to dash along the Pennsylvania Avenue, were selected. Cards were

to be distributed, by which she expected to gain admittance into the most refined circles in the city. The debates of Congress were to be honored with her presence, and the president and his lady to receive her salutations on the first of January.

After rising in the morning it was with great difficulty she could persuade herself to engage in the vulgar concerns of the house. To superintend the kitchen was quite detestable. She supposed a fashionable novel would much more become her condition. As soon as breakfast was over, upon reading in the Intelligencer the scheme of the lottery, she declared all doubt was removed. One of the large prizes she would have. Animated with her prospects, she said to Mrs. W. it was her design to go a-shopping, and as her judgment might be of use in making purchases, she would be glad to have her company. "Have you money?" enquired Mrs. W. She replied, "Not a dollar; but that such would not long be her unhappy lot." Mrs. W. declined the invitation, protesting against such nonsense and folly. This rebuff did not divert Julia from her purpose; but made her more resolute to accomplish it. So off she went to a store, where she had frequently seen ladies of taste and fashion call to furnish their wardrobes. She enquired for merino and cashmere shawls, mandarin robes, and different figures of the gros de Naples. She selected a beautiful dress of the latter, such as she had seen the lady of a member of Congress wear. When about to make choice of an elegant shawl, one of the boys behind the counter, with all possible modesty observed, "Miss, this is a cash store." With irritated feelings, she informed him it had been her intention to buy a hundred dollars worth of goods; that to pay for them was not in her power; but she doubted not she would obtain money enough in a short time, to meet all her engagements. Upon being informed that she could have the dress on trust, but nothing more, she determined to try her credit elsewhere. Meeting with treatment at several other stores, equally disobliging, she went to a milliner's with the gros de Naples, and gave orders to have it made in style, and also bespoke a bonnet worth twenty-five dollars, as her old Leghorn was in a short time to be committed to the flames, or given to some poor person with sundry other articles, of which, she would, after two or three days, have no further need. Upon her return home, she told Mrs. W. that not intending to be any longer her own mantua-maker, she had employed Mrs. S. to do her sewing. "Julia," said Mrs. W. "you are crazy, and a few days will satisfy you that what I say is true." Thinking it would do no good to recriminate, she pleased herself with the idea of being fully able to refute the charge, and of buying out the very merchants who refused to give her name a place on their books.

Wednesday came and the lottery was drawn by gentlemen whose honesty cannot be questioned. Full of confidence, she sent the ticket by a friend, to Tyler's; he reported it a blank. At first she was shocked, but soon began to flatter herself that the crowd of anxious enquirers being great, the examination had been a hasty one and therefore might be an error. The succeeding night was one of great solicitude, with scarce a gleam of hope to cheer her soul. Mrs. W. the dress, bonnet, and all her wild calculations, passed in succession through her mind. Her very heart sickened within her at the sight of the spectre, mortification. That there might be a mistake, was the only ground of her hope, and very partial was this solace. The morning came. She made a personal application at Tyler's, and notwithstanding fears that the disappointment might overcome her. Alas! the first report was true, and all her pleasing dreams were fled. With difficulty she reached home and took to her bed. Dreading Mrs. W.'s cruel sarcasm, she was truly miserable. So far, however, was this lady from doing or saying any thing to inflict a wound or to aggravate the sufferings of Julia, that she did all in her power to promote animation and cheerfulness. She even devised a way, by which the dress and bonnet were not likely to prove a misfortune.

Julia is now clear of the vapors, and having profited by experience, hopes never to be so disagreeably situated again. She even urges that her story may be made known through the "Messenger," anxiously desirous that others may learn wisdom from her folly. The fable of the Milkmaid she has carefully committed to memory, and now considers it the most wholesome admonition which can be offered to speculators in tickets or matrimony.

OCTAVIA.
Weekly Messenger.

Religious Sympathy.—One of the delightful fruits of Christianity is the pious friendships it forms. "As in water face answereth to face, so the heart of man to man." This intimate communion of Christianity it is joyous to witness, especially in young persons. Where formal religion prevails, where there exists a shyness about conversing on these topics, it is not uncharitable, we trust, to infer, that vital piety is almost a stranger to the heart. "They that feared the Lord spake often one to another," prophesied Malachi.

SEVERITY OF MANNERS.—Severity of manners may be united with true religious feelings, but the former is not invariably a correct indication of the latter. I have known men of the most indulgent tempers to their own families, possess all that sincerity of thought and feeling which enter into the composition of true piety. A cross look is no proof of the purity of one's mind; and a

spirit of unforgiveness towards the little wanderings of youth, does not necessarily prove the morality of the owner's own conduct. If a man possesses the true goodness of heart which springs from real religion, it will be very far from leading him into moroseness, irritability, or severity of behaviour towards his inferiors or equals. But there is a class of men who believe that no one can be good without these unamiable qualities. It is a great mistake. Pray reader avoid it.

Nat. Adv.

PROVIDENCE,
SATURDAY, JANUARY 20, 1827.

"Earnestly contend for the faith."

FOR THE TELESCOPE AND MISCELLANY.
FOREIGN MISSIONS.

MR. EDITOR—

The subject of foreign missions is one which has engaged the attention of the public for a great length of time. This subject must be important to all, for two reasons, viz; If truly a benevolent design, which is calculated to eventuate in good to the heathen world; or, if destitute of these features, and merely calculated to subserve the aim of a few designing and avaricious individuals. If the first of these be true, the subject must, and ought to be, important to every man, who feels the least spark of affection for the happiness of his fellows, and it ought, for the same reason to command their utmost exertions for its support. But if the last be true, it ought in the same measure, to meet the discomfiture of every honest member of society, who would wish to guard himself, his family, and even his country from the depredations of a set of men, whose only object, if this be true, is their own aggrandisement, at the expense of an unsuspecting public. We are told, it is true, that the first of these is the fact, but should we set down contented with such assertions, especially when they are generally made by those who are most active in the cause? We are not and we apprehend the public generally are not prepared to confide in the honesty of human nature in a subject of so great importance, as to receive the mere assertions of a few individuals as proof of the fact, especially, when these individuals are its most active supporters, and if false, the individuals who are to be most benefited by their exertions. We say it again, we are not, and we apprehend that the public are not prepared to receive such assertions for proof, i. e. absolutely. No, something more is wanted and should be given by the friends of missions, than this. Some direct command if it can be found, if not some divine recommendation: or, for the want of these, *proof* that missionary schemes will eventuate either in our own good, or in that of the heathen world. The last of these however disconnected with us, as a Nation,

for our part would be of sufficient weight to prompt us to exertions in the cause, and we suspect that the majority of a discerning public would also be satisfied. But has either of these been done? Have or can any man produce a command either from the Old or New Testament in favour of foreign missions—Can they produce a recommendation to that effect from either of those sources—or, can they even show that the heathen will be benefitted in the least by missionary labours, either in a worldly or a spiritual sense? Though we would be loth to judge prematurely upon a point of so much importance, we cannot satisfy ourselves that it is possible to shew that missionary labours will produce either of these ends. We may be and doubtless are prejudiced in some degree against the cause, but we believe if prejudiced we have been from obvious causes, viz. the want of proof that missionaries have done any good within the last fifty or an hundred years which they have been engaged in evangelizing the world, (to use their own terms) and negatively the palpable evidence that they have rendered the condition of the heathen immeasurably worse by their labours, in almost every section where they have been employed.

(TO BE CONTINUED.)

FOR THE TELESCOPE AND MISCELLANY.

MR. EDITOR,

For "libellous communications inserted over a fictitious signature," if such be found in the Hopkinsian Magazine, the Editor holds himself responsible. He is not convinced, however, that the piece to which you allude, in your paper of the 9th inst. contains "disgraceful slander" and "abominations," or that the author of it is an "abusive writer." The name of the writer is known to me by conjecture only: but if you really desire to know his name, inform me; and I believe I can put you in a way to ascertain it. As you have admitted the tart letter of your brother Wheeler to me, I presume you will as readily admit the following brief reply. I had no knowledge of that letter, till ten days after it was printed, or you would have received this communication sooner.

Editor of Hopk. Magazine.

MR. SAMUEL W. WHEELER,

Sir, as you have chosen to address me through the medium of the press, it seems proper that I should answer you through the same medium. I conclude, from certain circumstances, that you do not read the Hopkinsian Magazine, and that the expressions which have given you offence, met your eye in an extract from the communication of *Senix Juvenis*, which appeared in a different medium. That extract was merely an inference from what the writer had previously advanced. A candid perusal of the whole piece, would probably have altered

the tone of your letter: and had you read the Hopkinsian Magazine from the beginning, you would have seen, that the Editor has distinctly stated, that it is the plan of his work "to admit a free, though somewhat limited discussion of controverted points in Divinity," and that "so far as discussion shall be admitted, the Editor will not be responsible for the sentiments on either side; as the design of discussion is, to place the arguments on both sides of a question, before the reader, that he may judge for himself." In pursuance of this plan, pieces have occasionally been admitted, containing sentiments very different from those of the Editor, and some of them not a little "blended with Arminianism."

Now, if the discussion of religious sentiments be lawful in a periodical publication; it is difficult to see how the Editor of such a work is to be blamed for sentiments advanced in an anonymous piece, provided he gives free admission to well-written communications designed to refute them. It might have been a harder task, but, I think, a less objectionable effort of your pen, to have attempted a refutation of the observations of *Senix Juvenis*, from which his obnoxious inference seems to follow, than to lecture the Editor, with such severity, for admitting his piece. If you, or any one else, will send me a reply to the piece in question, decently written and of moderate length, it shall have a place in the Hopkinsian Magazine.

If the scheme of doctrine and duty, which *Senix Juvenis* appears to embrace, and to advocate in the body of his communication, be *correct*, I believe you will admit, that his inference is well founded. This scheme is evidently that of *strict or consistent Calvinism*. Supposing, then, that the character and decrees, the law and government of God, be such as genuine Calvinists represent; let me ask, do you not think yourself, that the Universalists choose the way of enmity against God and his law, and live in impenitence and disobedience to his holy commands? Do you not think, that the "general character, conduct and spirit of the Universalists, afford evidence" that they hate such a God as the Calvinists love and adore, a God, not only of "impartial grace," but of impartial justice, who decreed all things from eternity, "governs all his creatures and all their actions," has "mercy on whom He will," and punishes the finally impenitent with *endless misery*? If salvation and the conditions of it, heaven and the way to it, be such as Calvinists describe, I presume you will admit, that Universalists do hate each and every of them. But this amounts to all, that *Senix Juvenis* has said. He has not represented the Universalists as generally what the world calls *immoral*. Consistently with all he has said, Universalists may be, what is commonly esteemed, honourable, virtuous and even devout men. He has only said, that they give evidence,

by their 'general character, conduct, and spirit,' that they are entirely destitute of that love to God, repentance of sin, and obedience to the gospel, which the scriptures, as he understands them, require, as the conditions of salvation, and a preparation for heaven. And will not you say the same?

Without retorting the accusation of 'evil speaking,' I now leave you to judge, in your moments of calm reflection, whether you had reason to charge me with slander, detraction, and a want of charity, for admitting the piece which gave you so much offence.

After remarking, that, by 'a once popular system of theology, was blended with Arminianism,' I can have no apprehension that you mean the Hopkinsian system; I close, with assuring you, that if you should say, that I oppose every doctrine and duty of the gospel, as explained by Unitarian Universalists, and that my general character gives sufficient evidence of the fact—that my notions are, according to your notions, false and licentious—that I hate the salvation of the gospel, and even heaven itself, as they are represented by writers of your denomination—that I am an enemy to God and his law, as you pourtray them, and, of course, live in impenitence and disobedience—if you should say all this, I will neither be "the first," nor the last "to pronounce it scandal of the blackest dye," or any scandal, or even reproach at all.

Yours with undiminished esteem,
OTIS THOMPSON.
Rehoboth, Dec. 20th, 1826.

FOR THE TELESCOPE AND MISCELLANY.
REPLY

To "THEOPHILANTHROPIST," who appeared
in the columns of this paper of Dec. 2d.
(CONTINUED FROM PAGE 157.)

DEAR SIR,

In accordance with the course which I proposed in my last, I proceed to show that Christ and his apostles approved the moral code of the Old Testament, that they recommended it to the observance of christians: and that the morality of the New Testament is of the same general character. My former remarks upon the more extensive nature of some of the commands of the New Testament, than of any contained in the Old, will preclude the necessity of any argument to prove that they are of the same general character, though not the same as to their extent. To evince that Christ and his apostles approved the moral code of the Old Testament, and recommended it to the observance of those who listened to their ministry, I shall first appeal to the chapter which you have selected to support the contrary hypothesis.

St. Matt. v. 17, 18, 19. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil: For verily I say unto you, till heaven and earth pass, one jot or one title shall in

no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven."

I wish you, sir, to be careful in observing the following particulars—1. Christ cautions those whom he addressed, not to imagine that he had come to annul the law or the prophets; and positively assures them that he had not come to annul, but to confirm them. 2. He assures them that not one jot or tittle of the law shall be annulled till the whole is accomplished. 3. He signifies, in terms perfectly intelligible, his strong disapprobation of the conduct of those who should attempt to weaken the force of any of these commandments, and should teach men so to do; even were it the very least injunction which the moral law of God contains: And at the same time instructs them of the high esteem in which those should be held, who should both practice and teach them. Now, sir, if this be not *approving* and *recommending* the morality of the Old Testament, I know of no terms which are capable of conveying such a sentiment. Numerous other examples might be brought from the instructions of the Saviour to support this position, were it necessary in the present discussion.

The apostle of the Gentiles is equally explicit upon this subject, when speaking of the moral commandments of the Old Testament: For, saith he—"The law is holy, and the commandment is holy, and just, and good." Romans vii. 12. The apostle Peter's testimony is equally pertinent: For when describing the character of the writers of the Old Testament, he represents them as being "moved by the Holy Ghost"—and their writings, "as the oracles of God." I Pet. iv. 11. II Pet. i. 21. I might summon numerous parts of the apostolick writings; but they are unnecessary. It is sufficient that the great Redeemer approved, and recommended the moral injunctions of the Old Testament for the observance of his followers: And these, being approved by him, must have been equally approved and recommended by those who had been instructed by him, and who preached and wrote in his name; since they could not have been his disciples and followers, unless they believed his declarations and imitated his examples.

I shall now pass to a comparison of the morality which Christ taught, with that which is contained in the Old Testament; concerning which you say—"do but turn to the latter part of the fifth chapter of Matt. and you will there find that Christ is said to have denied the correctness of the Old Testament morality, as positively as one could deny it, by referring to it expressly, and introducing a new and exactly contrary system of principles and moral government."

Sir, do not forget that you have here told your readers that Christ has *positively denied the correctness of the Old Testament morality*, by an express reference to it, in the latter part of the before mentioned 5th chapter of Matt. and that he has there introduced a *new and exactly contrary system of principles and moral government*.

Now let me ask you and all our readers to compare this language with the 17th, 18th and 19th verses of this same chapter, in which he has plainly and unequivocally approved the morality of the Old Testament, as to its laws and principles of religious instruction and moral government, and which has been fairly shown above; and then say what inference is necessarily deducible from it.—Why, sir, you must be aware, that in case he first approved and recommended the morality of the law given to Moses, and then, in the *same discourse* and in the *same chapter*, denied its correctness and introduced a *new system directly contrary* to it; he either must have been grossly ignorant of what he was teaching, or else he must have intended to deceive those to whom he addressed such absurd contradictions.

I have now explained to you, (and I think with sufficient clearness,) the grounds upon which I before ventured the inference, of which you complained; namely—"The only consistent inference which we can draw from your premises, is, that Christ and his Apostles, who recommended the Old Testament to the confidence and respect of their hearers, were either *knaves* or *fools*!" And if any intelligent reader can fairly deduce any other inference from your premises, he possesses a power of mental vision that we do not.

In my next, I shall examine what you are pleased to call a contradiction between the morality taught by Christ, and that inculcated by the Old Testament.

Yours affectionately,
A Believer in Divine Revelation.

FOR THE TELESCOPE AND MISCELLANY.

"*And now abideth faith, hope, charity, these three, but the greatest of these is charity.*
PAUL.

(CONCLUDED FROM PAGE 158.)

2d. In connexion with faith, the Apostle has placed hope, and it is worthy of remark, that their unity or harmony very plainly shows, that whatever is embraced by faith, is cordially anticipated by hope. Hope is a compound of faith and desire. We cannot hope for what we do not desire, neither can we hope for what we do not believe will be accomplished. Now what is the object of the christian hope? Eternal life. Says Paul—"In hope of eternal life, which God that cannot lie promised before the world began!" Why do we hope for eternal life? because God that cannot lie has promised it. Because it is a truth as lasting as eternity, that eternal life is our portion. Says

Paul—“For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens.” **Query**—Can we hope for eternal life, if there be no eternal life for us? No. If there be a solitary individual in the universe for whom there is not eternal life, can such an one have that evidence necessary to produce faith, without which hope cannot exist? No. Hope is not a mere wish, as some have supposed, but is the sincere desire of the heart, firmly supported by faith. We find evidence in Holy Writ, of our ultimate salvation, and the salvation of all men, and this produces faith, which connected with desire constitutes hope. This is gospel hope, a hope based on any other foundation, is fallacious, it is like a spider’s web, and will finally perish. It can only be said, that we hope for salvation or eternal life, for ourselves and others, when we sincerely desire it, and firmly expect and believe that it will be accomplished. It is upon these principles, that the scriptures say, we hope for eternal life. This hope will enable us to rise superior to the numerous obstacles we meet with, in the varied scenes of this chequered life, and to rejoice when in the hour of death, knowing that we are destined to a mode of being where the faculties of our minds, released from the trammels of mortality, shall be exalted to dwell for ever beneath the higher orb of heaven, to explore in rapturous amazement, the glories of goodness, the sublimity of wisdom, and the perfection of love. As the foundation of this hope, we have God’s immutable truth, and almighty power. God cannot lie, consequently he can neither deceive our faith nor disappoint our desire.

3d. CHARITY is the same with love. It may be considered the theological virtue of universal love, which includes true reverence to God, and tenderness, kindness, good-will and benevolence to man. True reverence to God, because his very nature is love. Love begets love. Tenderness, kindness, good-will and benevolence to men, because these are the effects of love. Charity is the bond of fellowship, and teaches us to love one another, even as our Father in heaven hath loved us, and sent his Son to be the propitiation for our sins, and not for ours only, but for the sins of the world.” Charity is an active and vigorous principle. It is constantly exerting itself for the benefit of mankind. The charitable man loves not in word and in tongue only, but in deed and in truth. “Charity suffereth long and is kind,” &c. Charity is religion in all its essence; that religion which is common to earth and heaven. It is the religion of Angels and Archangels above, as well as of saints below. It is the religion of the law and the prophets; and of Christ and his Apostles. And this will be the religion and the happiness of the spirits of the just made

perfect hereafter in the kingdom of heaven; for “charity shall never fail.”

A few remarks with regard to the superiority of charity to that of faith and hope, and we close the subject. First, charity is the author of them both, of course it must be greater. Second, because it is of an infinite nature, and will bloom in perennial beauty when faith shall be lost in sight, and hope terminate in endless fruition. Lastly, it is greater, because it is the fountain of all rational enjoyment. Without it, this world would be a solitary waste, without one green spot to revive our drooping spirits. Without it heaven would not be desirable. Charity is an assemblage of all the christian graces, or in other words, it is the grand focus in which they all concentrate. From its nature and tendency, we learn that of all things it should be prized the highest. It is calculated to conciliate the hearts of companions, families, churches, societies, and communities of all kinds, in one indissoluble bond, which cannot be broken. While charity reigns predominant in the breast, black despair nor fell revenge can never enter; but joy and tranquillity will govern without a rival. The changing scenes of life, will not stagger our faith, nor blast our hope. It sweetens every enjoyment of life, and so laces every affliction. No misfortunes can depress it, or enemy alienate it. It smoothes the rough and rugged paths of life, along this veil of tears, and will make the bed of death feel soft as downy pillows. Affectionate and eternal bound pilgrim, may we so appreciate the sentiments which have been written in this hasty and imperfect communication, as to seek to be governed by this mild and heavenly influence, which will enable us to imitate the Saviour in all his imitable perfections, and in the hour of death to exclaim, “O death, where is thy sting, O grave, where is thy victory.” **Z. F.**

Norwich, (Con.) Jan. 4th, 1827.

FOR THE TELESCOPE AND MISCELLANY.

SUBJECT FOR ILLUSTRATION.

MR. EDITOR.—I am now induced to request you to have the goodness to communicate to me, through the medium of your useful paper, your opinion of **I Cor. vi. 23**. *Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?* By attending to the above as soon as convenient, you will confer a favor on your friend, and merit his affectionate regard and esteem.

MAXIM.

REMARK.

The Editor being at present much engaged, any person so disposed, will confer a favour by furnishing an exposition of the passage alluded to by our correspondent.

SLANDERING THE DEAD.

“Let the dead sleep on in peace.”

A circumstance lately occurred in the village of Gray, (Me.) which we notice, because such things sometimes happen in our own region, and which deserves the censure of every friend to humanity:

“It seems that an extremely respectable physician died in that place, some two or three weeks since, and the Rev. Mr. Peckham, who resided in the place, was invited to preach his funeral sermon. He chose for his text “What shall the end be of them who obey not the Gospel?” The clergyman, with a delicacy infinitely to be admired, compared the doctor to a thief, a robber, or any gross violator of the commandments.”

Although we do not believe there are many among our Clergy who would be guilty of slandering the dead in so great a degree as this *Reverend Mr. Peckham* has, we too often see the same theme touched on a lower key; darkly hinted at by crafty insinuation. And finally seem them consigned to a place of torment, by the hand of him who is called upon to bestow the rights of sepulture upon the dead.

This practice ought not to be countenanced.

* Because, were it not unjust and cruel, it would still be useless and unnecessary. The dead are beyond the reproof of man; his voice breaks not the stillness which reigns beyond the tomb; his influence cannot pass the barrier of the grave. The dead are in the hands of their God, and who shall dare to rob him of the power of judgment.

Because, if one person censures or reproves another, knowing that the person so reprobated or censured can neither receive benefit from the reproof nor defend himself from the censure, that person must be prompted by malice; And a person who would gratify his malicious feelings by instituting the memory of the dead, is worse than an infidel.

Because, it is injurious to the cause of Christianity. If the friends of the deceased have never been convinced of the true principles of the gospel, by mild argument, who can hope to see them so convinced, by anathemas that murder the character of those they loved when living and whose memory is dear to them in death.

Because, our Bill of Rights, allows every man to worship God after the manner of his own Conscience; and because, as free and equal citizens, the religious opinions of one man are entitled to as much respect as those of another; and therefore should not be condemned: one person being as liable to erroneous conclusions as another.

Because, it will give the Clergy of certain denominations, an undue influence over the minds of the people. If any class of men, can convince the ignorant, that they hold in their hands the power to absolve or condemn,

that class of men must be eminently dangerous to the government under which they live. And this must be the aim of any man who attempts to convince the publick, that any person who dies not believing the letter of his creed, is damned.

Because the common dictates of humanity, teach us to respect the feelings of those who mourn departed relatives. If they were the most abandoned of the human race, in death we should forget their crimes, out of respect to the living. For the brand of infamy could not make a mother forget the child she nursed: Nor a wife the husband of her bosom; Nor a sister the tender companion of her youth, the brother she so fondly cherished. No stain however dark, can shade the affections—no hand can efface the recollection of those who are dear to us—nothing but the waters of Lethe can drive them from our memory. They may have been infamous: still, they were our children, or our parents, or our husbands, or our brothers, or our sisters; we knew them in their innocence, and we loved them. They may have been the most vile, but, in death they have paid the great debt: The mantle of oblivion should be permitted to shroud the memory, as the cold marble does the body.

Because, it will embitter the last moments of the dying. The reflection that our faults will be publickly conned over at our burial, must be a thorn on the death-bed pillow; well calculated to fill with turbulent emotions those moments which should be the most placid.

Because, it is one of the many improper methods which the Clergy take to retain an unwarrantable influence over publick mind, and sway publick opinion. It is an usurpation of Omnipotent power, not only over the body when it moves, but over the soul when it has winged its way to the arms of him who created it.

Northern Star.

New Universalist Society.

A Religious Society was formed in Ware Factory Village, (Mass.) on the 9th day of Dec. 1826, to be known and distinguished by the name of the First Independent Universalist Society in the town of Ware and vicinity.

Chose Moses Hayden, Samuel Davis, Preston French, Luther Crane, and Asa Flagg, as a Prudential Committee to conduct the concerns of said society. Voted, that the proceedings of said meeting be published in the Magazine.

ALVIN LEONARD, Clerk.

► The Society would be happy to be visited by ministering Brethren travelling that way.

NEW MEETING-HOUSE.

The Universalists at Angier's Corner, and in that neighborhood, have adopted the resolution to build a house for the publick wor-

ship of God. The property to be invested in said house has been divided into shares, which are now nearly all taken up. We understand the house will be set within Watertown line.—*U. Magazine.*

► A Reply to Rev. Otis Thompson, in our next.

Married,

In this town, on Tuesday evening last, by Rev. Dr. Edes, Mr. Nathaniel Gladding, to Miss Susan Taylor, all of this town.

On Wednesday evening, 17th inst. by Rev. Mr. Pickering, Mr. James W. Tibbits, to Miss Betsey Teft—Same evening, by Rev. Mr. Pickering, Mr. George W. Weedon, to Miss Frances Morgan, all of this town.

In Pawtucket, by Rev. Mr. Greene, Mr. Frederick Macomber, to Miss Ruth Gage, all of that place.

Died,

In this town, on Sunday evening last, Mr. John Wilson, in the 37th year of his age.

On Sunday last, Mr. Aza Learned, aged 67 years.

On Monday last, Miss Diana E. Thornton, daughter of the late Mr. Stephen Thornton, in the 23d year of her age.

In Carver, Mass. on the 12th inst. after a distressing illness, Mrs. Jemimah Griffith, Wife of Mr. Ephraim Griffith, aged about 58 years. Mrs. Griffith through life sustained a virtuous and honourable character, and met death with christian fortitude and composure. She was a professor of the christian religion, and left her native skies with a firm and unspeakable belief, that she and all those who love the Lord Jesus Christ in sincerity shall ascend and dwell with the spirits of just men made perfect; and shall inherit the kingdom prepared for them from the foundation of the world.

"Blessed are the dead, who die in the Lord for they rest from their labours, and their works do follow them."

[Communicated.]

OBITUARY.

On monday the first instant, Mrs. Hanna Currie, formerly of this town, closed her earthly pilgrimage, and bade farewell to the afflictions and sorrows of life and to the endearments and joys of the church on earth, for higher felicities and refinements of the church triumphant. She died at the residence of Hon. Judge Whitman, in Boston; whose humane attention, and untiring solicitude for her comfort and happiness, is a higher encomium upon his character, than the feebleness of human expression could easily embody. She had arrived at the advanced age of 87 years; and for several of the last years she had suffered much from infirmity and bodily pain, which she bore with all that calm resignation of mind which could evince the strong confidence of her heart, that our heavenly father doth not afflict the children of men, but for their profit.

Her last days and hours were marked with uncommon serenity and joy: In perfect possession of all her

mental faculties, she expressed, in a feeling manner her gratitude for the soothing attentions of the above mentioned gentleman,—left the expressions of her dying love for her absent friends; and in the ecstasy of a triumphant faith she calmly sunk into the arms of death, with the full assurance of speedily uniting in the deathless song of the redeemed, in the presence and praise of her Redeemer. As she had for many years been a firm and joyful believer in the complete and universal triumphs of the Saviour's grace, in the reconciliation of all things to God; so she enjoyed the blessings of its inspiring solace in the hour of dissolving nature. May the living improve by her example.

SERMON ON INTEMPERANCE.

Rev. Mr. Pickering's Discourse on the subject of Intemperance, will be published and for sale on Monday morning next, at the Book-stores of Oliver Kendall, John Hutchens, and A. S. Beckwith, and by Jacob B. Thurber and Samuel W. Wheeler, Westminster-street. Price 12 cts.—and on Saturday next a practical Discourse delivered on the first Sabbath morning of the NEW YEAR.

Jan. 20th, 1827.

CALEB P. BAILEY,
(*Of Gardner, M.*)

PROPOSES PUBLISHING BY SUBSCRIPTION,
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NOTICE.

As the publishers are much in want of money, to meet the expenses of publication, subscribers who forward \$2, previous to the 1st of February next, shall receive a receipt in full for the 3d volume. After that time \$2,50 will be exacted, without discrimination. New subscribers will be allowed 3 months from the time of subscribing to make payment in advance. Agents will govern themselves accordingly.

JUST RECEIVED,

At 110 1-2 Westminster-street,

"Reasons for believing in the ultimate salvation of all men." A SERMON, by Rev. John Bisbe, second edition. And where also may be had most of the Books and Pamphlets designed to support and defend the doctrine of Universal Grace.